

# BLUE GRASS BLADE.

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## DR. JOSEPH RILEY SMITH

A RICH INFIDEL MORALIST DIES  
IN HIS 88TH YEAR IN BIRMINGHAM, ALA.

Brother L. B. Shoenfeld has sent me a copy of the Age-Herald of Birmingham, Alabama containing a fine large picture of my old friend Dr. Joseph R. Smith and a long and most complimentary account of him.

I give the beginning and end of the account of him:

**JOSEPH RILEY SMITH IS DEAD**  
AFTER LONG AND USEFUL CAREER.

Pioneer of Jefferson County Passes Away Peacefully At Home—First White Child Born in Community—Funeral Will Be Conducted This Afternoon at 4 O'clock From Residence in Elyton—Interment in Elmwood Cemetery.

Dr. Joseph Riley Smith, whose life-work is a part of the history of Birmingham and the Birmingham district, died at 1:50 o'clock yesterday afternoon at the home of his son, Col. T. O. Smith, in Elyton in the eighty-eighth year of his age.

Though he had been failing in health some time and his death was not unexpected, yet to his relatives, friends and acquaintances the announcement that he was no more came as a shock, keenly and deeply felt.

The funeral will be held at 4 o'clock this afternoon from the Smith residence at Elyton. The interment will take place at Elmwood Cemetery.

**His Religious Views**  
In religious belief Dr. Smith did not conform to the conventions of creed. He was said to be and did not deny that he was an agnostic.

He was not, however, an infidel. His doubting and questioning regarding things religious sprang from honest and intense convictions, and his views he was prepared to defend whenever occasion might arise. He had little if any sympathy with religious faith should not be circumscribed by, or reduced to, the formula of creeds. Yet, without, he was tolerant in his judgments of others' opinions, and sought not to clash with persons who differed with him. He understood that the purpose of all discussion or convention is not to overcome one's opponent but rather to obtain information on the subjects discussed. Though Dr. Smith was an agnostic, and all his children were reared in the Methodist church.

**Liberal Giver**  
Dr. Smith was a liberal giver to the educational and charitable institutions of the community. It was by him that the money to build the Dr. J. R. Smith school at Smithfield, and he frequently gave large sums of money to deserving charities without permitting the public to know of his beneficent acts. Among those who knew him best, he was regarded as one who loved his fellow men.

In the long and interesting account of Brother Smith is told an interesting story that he told me, when he came from Birmingham, to visit me at Quakeracres about ten years ago. In 1840, while a medical student in Lexington, Bro. Smith met a famous beauty, Miss Mary Smithers, and greatly admired her, but after returning to his home married another lady. After some years his wife died and he married the widow who had been the beautiful Miss Smithers. Miss Smithers was the model for the woman in the Triumph of Charity, made by the Kentucky sculptor, Joel T. Hart, in Italy, and bought by the state of Kentucky and placed in the fine new court house in Lexington, where it was destroyed by fire when that supposed fire-proof building was burned.

Dr. Smith was my most ardent friend in the days when the Blade advocated political prohibition of the liquor traffic, but was never so much interested in me after I withdrew from the prohibition party because it was so much influenced by the church. He was the leading prohibitionist in the whole South.

His picture in the Age-Herald represents him as having a face very much like that of Abraham Lincoln.

Immediately below the picture of Dr. Smith is that of another prominent citizen of Birmingham, whose picture is a striking contrast to that of Dr. Smith. The picture of the latter is like that of the typical saloon keeper, fat and bloated and uninteresting. The man is spoken of as a "caterer". He died rich and popular and was buried with all the pomp of the Catholic church of which he was a member.

There is no mention of any religious ceremony in connection with the death of Dr. Smith, on the other hand it is explained that he was an infidel moralist. The life and death of one such infidel moralist as Dr. Smith does more for the cause of infidelity than the writing of a score of brilliant infidels who attain no reputation for morals.

It is to be the case that a large part of the stock in trade of every preacher was a collection of tales about the horrible deaths of infidels and happy deaths of Christians.

Now the Age-Herald, one of the most prominent papers in the South where infidelity is supposed to have no foothold prints side by side the accounts of the deaths of two prominent citizens, one an infidel and one a Christian, and the infidel is represented as a great and grand humanitarian, who, like the infidel Aben Adhem, only "loved his fellow-men," while the religious "caterer" seems to have lived only to eat and drink.

There is no common sense, in the advocacy of infidelity unless infidels are to be better men and women than Christians are, and if infidels will live up to their philosophy the deaths of infidels and Christians will generally be reported in the large and first-class newspapers just as these two deaths are reported in the Age-Herald.

Ever since the meetings of the two infidel congresses at St. Louis, at the fair, there has been a great and concerted effort of free-lovers and anarchists to introduce their foul doctrines into infidel propaganda, and their efforts were for a long time vainly resisted, they were captured by the Truth Seeker, the only infidel weekly paper now published in America except the Blade.

But the free-lovers and anarchists have now so been defeated that no free-lover or anarchist can rank among representative infidels. Brother Smith would have no more have sanctioned free-love or anarchy than he would have sanctioned theft and murder, and he was a radical opponent of liquor as no free-lover or anarchist is.

That disgraceful party having been spurned by all the best class of true infidels, we now ought to emulate the independence of Brother Smith and work for the suppression of the liquor traffic.

You have only to look in any paper, any time, to see the workings of the liquor evil, resulting in the murder of women and children and suicide all over this country.

Liquor drinking finds so much encouragement in the Bible that saloon keepers and liquor dealers, and liquor editors, everywhere, quote the Bible as authority for their business and in the whole of the Bible from start to finish there is not one line that says you must not drink liquor.

All editors of liquor papers are Christians. No man in the world can send me a copy of any paper edited in the "liquor interest by an infidel, and no infidel can consistently be anything else than an enemy to the liquor traffic. I would recommend to any young man, especially, to send to the Age-Herald of Birmingham, Alabama for a copy of that paper of August 31, 1905, so as to cut from it the picture and account of the infidel moralist, Joseph Riley Smith, for preservation in a scrap book.

## RIDDLE

### WILL NEVER BE READ

But Many Secrets of the Universe are Bared—Darwin's Son Speaks of Celestial Evolution, And The Quarrel Over The Solar System's Age—Great Possibilities of Radium Expounded To The British Association at Johannesburg.

Johannesburg, South Africa, Aug. 31.—Prof. George Howard Darwin, second son of the late Prof. Darwin, and Professor of Astronomy at Cambridge, England, addressed the British Association at the meeting just held here on the subject of "Celestial Evolution."

Prof. Darwin said the German astronomer, Bode, long ago propounded a simple empirical law concerning the distance at which the several planets move about the sun, and his formula embodied so large a number of cases with accuracy that they were compelled to believe that it arose in some manner from the primitive conditions of the planetary system. There were certain perpetual orbits in which a meteoric or minor planet might move forever without collision. But when such an immortal career had been discovered for our minor planet it still remained to discover whether the slightest possible departure from the prescribed orbit would become greater or greater, and ultimately lead to a collision with the sun or Jove, or whether the body would travel so as to cross and recross the exact perpetual orbit, always remaining close to it.

If the slightest departure inevitably increased as time went on, the orbit was unstable; if, on the other hand, it was not, the orbit was stable.

There were perpetual orbits, but none, and, indeed, most, were unstable, and these did not offer an immortal career for a meteoric stone; and there were other perpetual orbits which were stable or persistent. The unstable ones were those which succumbed to the struggle for life and the stable ones were the species adapted to their environment.

**The Stable Orbits.**  
There was hardly room for doubt that if a complete solution for our solar system were attained, we should find by this French mathematician Laplace, Prof. Darwin sketched the evolution of a rotating liquid planet like the earth, which was the first stable species of our family, and dealt with the influences of tidal oscillations.

After discussing in some detail the celebrated nebular hypothesis first suggested by Kant and later restated independently by this French mathematician Laplace, Prof. Darwin sketched the evolution of a rotating liquid planet like the earth, which was the first stable species of our family, and dealt with the influences of tidal oscillations.

In the retrospect both day and month were found continuously shortened. The system might be traced back to a time when the day and month were identical in length and were both only about four or five of our present hours. The identity of the day and month meant that the moon was always opposite to the same side of the earth; thus at the beginning the earth always presented the same face to the moon, just as the moon now always shows the same face to us. Moreover, when the month was only some four or five of our present hours in length the moon must have been only a few thousand miles from the earth's surface—a great contrast with the present distance of 240,000 miles.

It might well be argued from this conclusion alone that the moon was separated from the earth more or less as a single portion of matter at a time immediately antecedent to the stage to which she had now come. But there was a yet more weighty argument favorable to this view, for it appeared that the initial stage was one in which the stability of the species of motion was tottering; so that the system presented the characteristics of a transitional form, which would denote a change of type or species.

**The Moon's Age**  
Discussing the time occupied by the sequence of evolutionary events

sketched, Prof. Darwin said that if at every moment since the birth of the moon tidal friction had always been at work in such a way as to produce the greatest possible effect, we should find that 60,000,000 years would be consumed in this portion of evolutionary history. The true period must be much greater, and it did not seem unreasonable to suppose that 500,000,000 to 1,000,000,000 years might have elapsed since the birth of the moon.

Such an estimate would not seem extravagant to geologists. Pure geology pointed to some period between 50,000,000 and 1,000,000,000 years, the upper limit being more doubtful than the lower. Thus they did not find anything which rendered the tidal theory of evolution untenable.

Dealing with the different estimates of the physicists and the geologists, Prof. Darwin said that from a calculation of the sun's total output of heat it seemed to be imperatively necessary that the whole history of the solar system should be comprised within some 20,000,000 years. For the last 40 years the physicists had been accustomed to tell the geologists that they must moderate their claims, but for himself he had always believed that the geologists were more nearly correct. And now, at length, relief had come to the strained relations between the two parties, for the recent marvelous discoveries in physics showed that concentration of matter was not the only source from which the sun might draw its heat.

**Power of Radium.**  
Radium was a substance which was more powerful than dynamite. This was estimated that an ounce of radium would contain enough power to raise 10,000 tons a mile above the earth's surface. Another way of stating the same estimate was that the energy needed to raise a ship of 12,000 tons a distance of 6,000 sea miles at 15 knots was contained in 22 ounces of radium. The "Saxon" probably burned 5,000 or 6,000 tons of coal to generate an equivalent amount of the same length.

Now, we knew that the earth contains radioactive materials, and it was safe to assume that it forms in some degree a sample of the materials of the solar system; hence it was almost certain that the sun is radioactive also. This branch of science was yet in its infancy, but they at least saw how unsafe it was to dogmatize on the potentialities of matter.

It appeared, then, that the physical argument was not susceptible of a greater degree of certainty than that of the geologists, and the scale of geological time remained in great measure unknown. We may indeed be amazed at all that man has been able to find out, but the immeasurable magnitude of the undiscovered will throughout all time remain to humble his pride. Our children's children will still be gazing and marveling at the starry heavens, but the riddle will never be read.

**WORKING ON SUNDAY**  
At my home, "Quakeracres," eight miles north of Lexington, Kentucky, on Sunday, September 3, a force of carpenters of a Lexington building company, were with my full consent and approbation, engaged in building a large barn.

At the beginning of this year the preachers of Lexington combined in an effort to stop working and business in Lexington on Sunday, and so far as I know, have only succeeded in stopping the boot-blacks and the barbers.

Now, here is a big rich Lexington business firm, of Lexington for the carpenters as being equally responsible with them for the work done on that Sunday, and I defy them to try to punish any of us for it.

If preachers do any work at all, it is a Sunday or not, in the State of Kentucky, for working their jaws about 20 minutes each Sunday, than a half-dozen carpenters do for honest, hard work every day of the week, Sunday included. Now is a good chance to settle this matter as to whether or not these preachers are to stop the honest business of all other men to promote the lying, superstitious business of the preacher.

They are a set of cowards to be content to stop barbers and boot-blacks, and here is a case they can use to test whether or not the State of Kentucky, the Christians can use the civil law to force their religion upon people who do not care for it.

Start your legal proceedings right away, I am anxious for the test.

## A SONG FOR THE FREETHINKERS.

(By Will Hubbard Kernan, Author of "If I Were God," inscribed to Dr. J. B. Wilson, Cincinnati, O.)

I.  
A song for the brave Freethinkers! A song for the fearless band. Who are smitten the superstitions that darken and damn the land! Who are lifting the races upward to realms that the yet untrod, Where man will master the knowledge that he, in himself, is God.

II.  
Too long hath he been the vassal of preachers and popes and priests, Too long unto them he hath truckled and kept all their fests and feasts, Too long hath he dreaded their Devil and their hot phantasmal Hell— Then a song for the Kings of Reason, who have led him to rebel.

III.  
They are pulling the fables of churchmen; it is little we hear to-day, Of the hideous creed of Calvin, as in shame it slinks away; And every sect is seeking to temper its teachings old.

While the Hell of the old-time Gospel grows colder and still more cold.

IV.  
O, radiant revelation! By whom is it being wrought? By the proud, progressive Thinkers, who never have masked a thought. By the Liberals—the Light-Bearers of every clime and clan, Who know that Man is the God-head, and the only God-head, Man!

V.  
A song for the many Martyrs, who fell that we might be free, Who bled on the rack and scaffold, or wheel for you and me, Who died at the stake like Bruno, or plined behind prison bars— Hail to them! hail forever! Ay, hail them to the stars.

VI.  
Never again—nay, never, will the Church rule the fates more. As it did in the days medieval through gibbet and chain and gore; For lo! it is now confronted on every shore and sea, By men who are making the masses free, free, and forever free.

VII.  
Ay, free of the Superstitions and the so-called Saints of old, Free of the fierce traditions that are in the Bible told. Free of the Kings and Kaisers that "ruled by a right divine." And claimed for themselves and kinsmen the things that were yours and mine.

Free of the damnable customs that come from barbaric days, Free of the Past forever, and all of its bloody ways! And all of its bloody ways!

VIII.  
Then stand by your colors steady, O, men of matchless mould! This is the greatest glory that ever on earth was told— The glory of breaking shackles and setting the People free Of mental bondage—could ever a grander mission be? A more glorious mission be?

REV. J. H. SWIFT, CAMP.

BELLITE PREACHER IN CROOKEDNESS

The Winterset (Iowa) News has been sent me, having in it a marked piece of the Rev. J. H. Swift of the "Church of Christ," the same that is "arrogantly known as Christian, Campbellites and Disciples."

In a report of a sermon of Rev. Swift, the following occurs: "There is a spy in the house of the Lord," shouted Swift, "She had better take her playthings and run home. I mean you Mrs. Harris."

"There was a big church quarrel in which some of the members were much opposed to Swift.

One morning there were found at the doors of all the members of that church, in the town, a number of green posters derogatory to the characters of certain members of that church.

Swift was charged with having distributed the posters, but said he was a hundred miles from the town on the night the posters were distributed.

Charles B. Moore  
Editor



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# PREACHER

Writes Me a Curious Letter Defending the Bible Against One of Mrs. Henry's Attacks.

Blue Grass Blade, Lexington, Ky.: Some persons complain that the commands in the Bible are opposed to the mental, moral and personal liberty of women. Allow me to differ with them.

Man, not woman, was driven out of the Garden of Eden. "Thy desire shall be unto thy husband," etc., as said by the Lord God, not God, to a woman who had been the tempter of her husband and was told, as are criminals in our time, that she had forfeited her right to personal liberty.

"Behold I was shapen in iniquity, and in sin did my mother conceive me," was said by one who had learned the force of prenatal conditions and knew himself to be the victim of them.

"I suffer not a woman to usurp authority over the man."

How many of you, ye Liberals, would be willing to do differently and be ruled by women?

"Wives submit yourselves unto your own husbands as unto the Lord," is all in the woman's favor, as the remainder of the quotation will prove: "For the husband is the head of the church, even as Christ is the head of the church, and he is the Savior of the body. Therefore as the church is subject unto Christ so let the wives be to their own husbands, in every thing."

Let the wives then be saved or protected in everything by their own husbands, which imposes on husbands the office of Savior or protector of the bodies of the wives in everything which would abolish all abuse in the marital relation.

Further we read "Husbands love your wives even as Christ also loved the church; and in another portion of the book, "There is no fear in love; but perfect love casteth out fear;" and "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

And again "Likewise ye wives be in subjection to your own husbands," and "But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is, in the sight of God, of great price."

The meek and quiet spirit here is the man's spirit, and we are told that "the holy women also, of old time, adorned themselves," which means that holiness is the same in both sexes.

When "Sarah obeyed Abraham, calling him lord," Abraham was governed by his conscience, for of old time a "Savior" was born, which is Christ the Lord (or conscience) and Isaac was the child of promise, (hope) for, "For every creature of God is good, and nothing is to be rejected, if it is received with thanksgiving."

Again the child hoped for, a very

The husbands who were Saviors or protectors of the wives' bodies were Christians, and such husbands only. For explanation of character which is not Christian, see Ephesians v. 5. "For this ye know, that no fornicator, nor unclean person, nor covetous man, who is an idolater (hypocrite) hath any inheritance in the kingdom of Christ and of God. (6) Let no man deceive you with words."

"If a woman would know anything (concerning herself), if it suppose he means herself—Editor, let her learn of her husband at home."

Let him be honest and tell her the truth. "Let women adorn themselves in modest (poor) apparel, with shamefacedness," when the sum which should have been expended for apparel less modest (poor) is being wasted by their husbands in support of vices. Let them be ashamed of such husbands and not conceal it.

"Let your women keep silence in the churches for it is not permitted unto them to speak."

Since your women are not permitted to speak let them keep the men silent.

"Woman, what have I to do with thee?"

The character who said so did not desire that his mother should be watching while he did so mean an act as the turning of many gallons of water into a few gallons of wine, thus diluting it and defrauding those who drank it.

The "Touch me not," spoken to Mary Magdalene, was said lest she discover the fraud which was being practiced upon those who were looking for the resurrection.

"No man hath seen God at any time." And they saw the God of Israel.

Who then saw the God of Israel? Women, of course.

"In sorrow shalt thou bring forth children," was not said to women but to one woman.

"Let the woman learn in silence with all subjection" (to silence not to speak).

So far from finding the Bible opposed to the personal liberty of woman I understand it to be the advocate of all the rights and liberties that women are demanding the recognition of.

URIACH SMITH, D. D.  
Markville, Minn., Aug. 30, 1906.

That is certainly a very singular letter. Some of it sounds like an orthodox Christian and some of it like a radical infidel.

It is quite ingenious, and evidently written by a pretty bright man, but even the orthodox part of it contains errors even from an orthodox view point, some of which are so flagrant and crude that they suggest theological jokes like some of Mark Twain's. The piece is in a good spirit and the writer appears to be a moralist. I am especially glad to receive communications from Christians.

We can only be intelligent by hearing both sides of great questions.

To accept the word man as simply meaning the masculine of the human, in speaking of the driving out of Eden, is not merely a blunder in philosophy but the whole content shows that it is one of the cases where man embraces woman.

The difference between "Lord God" and "God" (Elohim and Yahveh) in the first two chapters of Genesis, is a very familiar one to a mere type in Hebrew criticism, but no critic, Christian or infidel has ever before claimed that they did not refer to the same being.

That Eve, in this instance, stood as sponsor for the whole human race is so universally accepted by orthodox and heretic that I cannot here enter into a serious combat of your position.

It is, of course, possible that David may have been speaking simply personally when he said he was conceived in sin, but there is no reason to suppose that he was intending to reflect upon the chastity of his mother, and we may say in general terms, that the whole world has understood that his remark was intended to be understood as being of general application, and if this be so the conclusion is inevitable that every woman should who became the mother of a child. The ceremonial cleansing of the woman according to the Levitical law presupposes.

You assume that sound judgment dictates that the woman should not usurp authority over the man, but that idea originated in the fact that the woman is simply physically unable to cope with the man and in all questions of morals a better judgment would be that woman should have authority over the man, as the woman is almost always more moral than the man is.

Your statement that wives should submit themselves to their husbands is an assumption of the whole question in issue. Certainly it would be very unbecomingly and crumbly old bachelor, said that, but it is very natural that women should not think that way about it, and the article you are answering was written by Mrs. Josephine K. Henry, of Versailles, Ky.

There might be exceptional cases where the wife's entire submission to her husband might be in her favor, but as a very general rule the husband favors himself more than he does his wife. You make the point that the husband is the Savior of the woman's body, which, in some respects is true, and in others not at all true, but your own quotation explains that this subject is "in every thing"—not in body merely but in mind and spirit, so that even of the husband be an infidel the Pauline teaching is that the woman must, mentally and spiritually, be in subjection to him and ask him when she wants information on any subject.

Certainly it would seem that Paul meant that women should thus be in mental and spiritual subjection to Christian husbands, but, if he meant that he ought to have said it, as he mentions that there are believing women who have unbelieving, or infidel husbands.

Certainly it is not necessarily true that a wife's submission in all things to her husband is no guarantee that it would abolish all abuse in the marital relation. You remember that Abraham hired his wife to strangers for a libidinous purpose.

That husbands should love their wives is certainly good morals, but suppose a man's wife leaves him and the children and runs off with a preacher! What then?

I don't see how you make out that the meek and quiet spirit is "the man's spirit." All that about the adornment of women is good. One of the greatest of our modern evils is the amount of time, thought and money

that women spend on their clothes. The plain teaching of Paul is that if a woman would learn anything she must "ask her husband at home," but you interpolate it so as to make it appear that it means only when a woman would know anything "concerning herself."

That is utterly unwarranted and beside that when a woman wants to know about herself she had better ask some good physician—two times out of three an infidel, according to the Latin proverb—or some sensible old woman.

You say "Let him be honest and tell her the truth," but suppose he is not honest and is a liar, or suppose he is honest and truthful but ignorant.

Your own suggestion that women should, sometimes, be ashamed of their husbands and expose them is good sense and good morals, but you did not get that out of the Bible. Neither do you get out of the Bible the idea that women should "keep the men silent," but it would be far better, many times, if they would do so.

A strange instance of what unscientific people call telepathy occurred in connection with your letter. Only a few hours before I got your letter, I had been thinking, for the first time, that it was strange that no infidel had ever suggested that Jesus made more wine out of water by pouring water in the wine that was left, and which actually might have seemed better than the original wine to men who were drunk, as the Greek original says they were.

What you say about the fraud that Jesus practiced on his mother in connection with the wine making, and the fraud practiced upon Mary Magdalene is as radical infidelity as I ever wrote, and if you are going to keep that up you had better put an X before that "D. D." like I do in "Dog Fennel."

Your explanation of how women, not man, saw the risen God, is puerile unless a Christian preacher is joking about the resurrection of Jesus Christ, as I, an Atheist, would have said, and you, a Christian, will find that if you look at the context of your quotation, (Exodus 24, 10) they were Moses and Aaron, Nadab and Abihu, and not women, who "saw the God of Israel."

You are a clever but queer combination—probably one of the militancy of men who are infidels and are afraid to say it.

PRIESTS STOPPED TEACHING

Noted that priests would take their clutches of the brains of childhood. Thus publicly the French Deputy has declared to the people of France and to the whole world that the Catholic priesthood is antagonistic to, and destroys Republican doctrine. What a blow this is to old superstition! What a difference between this and St. Bartholomew! The announcement that Premier Combes was to speak caused every seat to be filled.

Liberty of teaching said M. Combes, was not an inexpressible right. It was a concession by the state. The only question was whether this concession should be made to the religious congregations whose teaching during the last 50 years could be judged by its results.

Instead of love, fraternity and unity among the people, he declared, the teachings by the congregations brought forth hatred and alienated the people from the republic. It was time to take measure to end this propaganda.

The congregations were doing all in their power to destroy the republican doctrine, and to show any weakness towards this is truly unpardonable. The country has encouraged the Government's policy in all the recent elections which resulted in favor of a Republican policy. The existence of the congregations was a contradiction in a country regulated by the principles of 1789. They were the instruments of a counter revolution, and they must all be pushed aside by a single vote which would endorse the action of the Government.

This action would be contrary neither to the spirit nor to the letter of the law. "There is nothing in the law," continued the Premier, "which restricts you to a separate discussion and vote on each of these demands for authorization. There is a principle at stake. The Government has done its whole duty. The majority cannot disavow it, for, by so doing, it will render it impossible for the Government to continue its task."

After a brief reply by M. Ribot the Chambers voted the adoption of the commission's report by 300 votes to 257.

The announcement of the result of the ballot was received with shouts of "Long Live the Republic," and "Down with the Congregation!" The Chambers then voted to President Combes' speech should be printed

and posted throughout France, and adjourned.

Thus you see how things are coming our way. Emperor William compelled to explain his religious position. The Car compelled to decree religious liberty. Secular education established in France, and the declaration published to the world that Christianity is an enemy to Republic, and therefore to Liberty and to the Rights of Man. Again, faint Liberal heart, take courage. W.

SEX EQUALITY IN FINLAND.

When you feel like grumbling at the advancement of women in America, and their evident determination to stand on an equal footing with men, do not imagine that you have discovered something new.

In a corner of Europe the subject was thrashed out years ago and settled. In Finland, while the women cannot vote, no other door is barred to them. Behind the counter at the bank you will often find a woman. Woman attendants only are found on street cars. There are many women sleeping car conductors. In married life husband and wife share each other's property. Infidelity is sin for a man as much as for a woman; divorce is rare, and the righteous party invariably holds the children and the property, while society closes its doors to the door of evil.

No, sex equality has not made of Finland a second Eden. The country, in the grip of Russia, is anything but that. But it is a fact that the rise of women has not harmed men, nor has it coerced women. They love and bear children as they did before. They seek education and find it, but it has not made them the worse mothers. Almost universal education has advanced the type of Finnish women. In colleges they stand shoulder to shoulder with males. Their brains are as keen, or keener, their wits as fine, and their steadiness in the pursuit of knowledge something to admire and emulate.

Among 212 fellows that compose that organization of fine minds, the Royal Geographical Society of Finland, 73 are women.

When your wife goes a club and the girl's years for a career don't nag or throw cold water on advanced ideas. Don't prate about a woman's sphere being at home. Nine times in ten she has brains enough to discover her own sphere. W.

OTHER AND TWO SONS

To be Executed for a Horrible Murder—Tried to Exterminate a Whole Family.

Valdosta, Ga., Aug. 19.—A feud, merciless and deadly almost beyond belief, is soon to have a terrible sequel on the gallows and in the convict camp.

J. G. Rawlings, rich and a retired minister, Milton and Jesse, his sons, and Alfred Moore a negro accomplice, have been sentenced to suffer the death penalty for murder in September.

Leonard Rawlings, another son of J. G. Rawlings, and W. P. Turner, a negro preacher, have been sentenced to life imprisonment. Under the leasing system prevailing in Georgia this means a lingering death in the convict camp.

The men were convicted for the murder of two little children, Bob and Annie Carter in an attempt to exterminate the family of W. L. Carter. The latter is also a retired minister and well to do.

Carter and Rawlings had been powerful revival preachers in the Methodist fold. About twenty years ago they married into wealthy families in this section and settled on adjoining plantations. The Rawlings family comprise, three boys and two girls. Carter had one son and three daughters.

Trouble began three or four years ago when Carter criticised Rawlings' method of rearing his children. Repetition of this criticism irritated Rawlings and he served notice on Carter that there must be an end to the talk. Carter laughed at the warning.

The children took up the quarrel. When they met there was an exchange of taunts and abuse. Often they fought. A love match between the oldest children of the two families was terminated. A few months ago the Rawlings boys stripped little Bob Carter, soured him in a creek until he was half drowned and withheld his clothing while mosquitoes taunted the boy. That brought matters to a fighting point.

A minister sought to restore harmony. Carter was willing. Rawlings rejected the overtures and, so the preacher said, avowed that he would "crawl on his belly for miles to kill Carter and his breed."

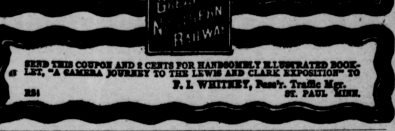
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LET, "A GAMBIA JOURNEY TO THE LEWIS AND CLARK EXPOSITION" TO  
S. L. WHITEHEAD, Seattle, Wash. D. C. ST. PAUL, MINN.

When he saw the two children shot down by men armed with shotguns. Suspecting that it was but the fore-runners of the murder of the entire family he ran into the house and barred the doors. The children had been killed outright. Annie screamed for help. The murderers still cried by grinding their heels into her face and kicking her until her ribs were broken. He brother, mortally wounded, crawled almost to the house. His life was spared that, with his piteous appeals for help, he might serve as bait to lure the parents from the house. The savages hid in the shadows with leveled guns awaiting an attempt to rescue the sufferer. The boy suffered terribly from pain and was later tortured by thirst.

Carter and his wife knew that sure death awaited them if they ventured out. They were helpless, and so remained in the house while for six long hours the cries of the dying boy assailed their ears.

All night long the murderers besieged the house. They fired many shots, with the blind hope of striking the occupants. Late at night the fire grew desperate and attempted to fire the building. Carter drove them away with charges from a shotgun. Just before daylight the men disappeared.

Mrs. Carter's hair turned white in the night. The surviving children were for days nervous wrecks. On the strength of a statement made by Moore, the negro

charged against the other two sons of the family, Moore and Turner, was arrested in another town on the night of the murder, but was arrested on Moore's claim that he had plotted the crime. Moore said the instructions were to kill every member of the family and burn the house. He claimed to have been paid \$100 and that he and Turner were given permission to keep all the money that might be found in the building.

They were tried, with the result that four were sentenced to the gallows and two to life imprisonment. All the prisoners except Moore declare their innocence, and are working hard to secure a reversal of judgment.

"TEACHERS MAKING NATION OF SCEPTICS"

Rev. A. B. Simpson, of Chicago, Denounces Teaching of Theory of Evolution.

(From Chicago American).

The Rev. A. B. Simpson, pastor of the Eighth Avenue Tabernacle, New York, which has a congregation of 1,000, and president of the Christian Alliance, yesterday afternoon in an address at the First Methodist church, Clark and Washington streets, denounced the teaching of the theory of evolution in the public schools.

He declared that "liberal thought" was undermining the education system of this country and that "Sunday newspapers, breathing parks and shorter hours are also a part of the desertion." The address was made before the delegates to the Christian and Missionary Alliance.

"Scientists are attempting to discredit the work of God," the minister said. "They are trying to give the credit of creation to a force called evolution, and are intimating that God has gone out of business."

"The real work which teachers are following the hobby of evolution and introducing it into our schools is undermining the educational system of our country. Teachers, by injecting the 'liberal thought' idea in our educational institutions, are doing more than anything else to make this a nation of skeptics."

Send in your order for Dr. Wilson's Bone Book so you can get one of the first from the press, as orders are filled as received.

Renew your subscription for the B. G. Blade.

BISHOP HENRY C. POTTER'S  
SUBWAY TAVEN NOW  
A COMMON SALOON

I have received a marked copy of the New York Evening Journal of September 1, giving an account of the lapse of Bishop Potter's famous "Subway Tavern" into a common saloon and a picture caricature of it in which the devil is represented as being exceedingly jubilant over the denouncement of the matter.

An interview of Potter is given in which he admits the failure of the "Tavern."

He talks like a very weak man. The same enclosure contained the following:

Religion and Rum.

(From the New York Sun)

In this period of declining religious faith many churches have undertaken to provide a substitute for it in extensive and complicated parish systems of philanthropy, organized to look after the temporal welfare of people instead of their immortal souls. Various sorts of clubs have been set up; billiard playing, basket ball, dancing and other amusements; but the extreme of absurdity was reached when a liquor saloon is "the poor man's club" and needs only to be conducted in a moral way to remove the objections to such a place of refreshment. Incidentally, on the assumption that the liquors furnished in the run of saloons are inferior or of poor quality, the rumshop wife to serve the men for good morals and good health by purveying a better article. Of course the thing has not worked. The humorous incident of the opening of a religious rumshop gave notoriety to the place at the start, but that curiosity soon passed away and the concern was not prosperous. It was beaten in the competition with the saloons in the business to make money and not to mix philanthropy with whiskey.

TOLSTOI AN ANARCHIST.

I lately said that no man could show me any statement of Tolstoi that he is an anarchist.

At the time I wrote that I think I stated that was true, but he has since announced himself an anarchist and many clippings of his announcement are set me.

I am sorry it is so. He has been a great man and his recent expression will do harm.

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QUEEN'S CRESCENT ROUTE

SUNDAY SEP. 17

Special train leaves Lexington 7:30 a. m. Tickets good only on date of sale on special train. Returning leave Cincinnati at 8:30 p. m. same date.

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# MARRIAGE

BY M. GRIER KIDDER.

The average marriage is coupling two nincompoops in the name of Faith, Son and Holy Ghost; the rude awakening of love's young dream, the horns of reality's ending the moonlight romance; orange blossom's covering a multitude of sins. "What God joins, let no man sunder," should be, what nature sunders, let no God join. Is free love, with sanity, worse than self evident dadday, with insanity? Tainting body or mind better than tainting parentage? Better a sound nigger than a sick white man; Book or Washington, than Emperor William; nobody's son, with sense, than somebody's, with nonsense; than stupidity, than idocy. At a wedding a physician's license should displace a marriage license; an M. D. or D. M. Many a wedding benediction father a funeral sermon. Begetting an incurable is as bad as murdering him; causing misery, no better than curing it. The deformed or idiotic should be killed at birth. Bearing children to suffer is like creating sinners to damn.

Love is subtle miasma's eluding definition; smirking sentimentality's dogging the dictionary; infatuation's feeding fancy; emotional insanity's graduating into matrimonial madness. Love's approach may be gradual and calm; its arrival sudden and tempestuous. Like death, it claims all seasons, states and ages. Tomorrow's its peculiar to youth and spring. But an old duffer, of seventy-three, eloped last Christmas with a giddy young thing of fifty-seven. Turning Jackass isn't regulated by the almanac. That marriage remains one of two kinds is colliding. The love is a nuisance to all but the loved. He exhausts stale sighs like an asthmatic tug boat. Away from his other half, he's as melancholy as a fragment of the Trinity on a foreign mission. Much more before marriage means too little after; present pleasures inviting future reaction. Better friend ship's evolving into the expected, than volcano lover's erupting into disappointment. Beware of long engagements. Long engagements are like long winded resolutions; enthusiasm consumed with preparation. Too much preparation like too much appetizer, clogs the appetite for what follows. Be a miser of your zeal. Economize enthusiasm, especially in the long. Long engagement means marriage as a variety. Marriage, as a variety, means divorce as a variety. If you cultivate monotony, you must expect it to generate variety. Don't let your young man call ever after, "I love you." He's your home too often, as a lover, he'll be out of it too often, as a husband. Two calls a week preserve the equilibrium and keep an edge on love. You don't want to feel as if you are marrying one or the other. The engaged man is apt to think that he fills "a long felt want"; that the engaged girl has forgotten every body but him.

Animals are bred somewhat; people any how. The stock breeder's breed have treated better than his wife; the mother of his children, worse than the mother of his pedigreed dogs. Who coerces his cow, in the matter of maternity? The prenatal state of the mule is preferable to the prenatal breeding of his owner. Shouldn't the breeding be as scientific as puppy breeding? Bad environment triumphs over good heredity as often as bad heredity withstands good environment. Where prohibition quenches one's thirst, association kindles one's hunger. My good is inheritance; my bad, reversion. My environments were the best but embittered with Calvinism; duly stimulated with damnation. My week was six days, with a Presbyterian Sunday at each end. Was that Calvinistic combination, the son of a gentleman, a child of God and the favorite of the devil. The composer of the Shorter Catechism ought to have been hanged for disseminating obscene literature. It took all my heredity to keep me from imitating the Presbyterian. The Presbyterian church is an evangelical sweat box. Since my escape, life feels like a refrigerator. What is Free thought? The difference between Calvary and the gallows is the difference between an asylum of insane gentlemen and a menagerie of crazy niggers.

You breed good colts from good sires and good dams. That settles the heredity. Being rich, your children settle the environment. Result, good stock. Encouraged with colts, you try babies. Being intellectual, you naturally marry a fool. That settles the heredity. Being rich, your children are not trained. That settles their environment. Result, poor stock. You go around, wondering, "Why God has punished you in your old age." Doesn't heredity hold in man? It holds in beast. What have the number of legs to do with it? Look at Royalty!

Kings and queens have bred in-and-in till "prince" has become a synonym for "plump." The best bred people were the early Americans. Immigration has ruined us. Drunkards, lunatics and criminals have equal rights to marry. Such are notoriously faithful in bequeathing their sins to posterity. But a state mother-in-law is no joke. Why should folks joke about the mother-in-law? I'd as soon joke about an epidemic. Some afflictions are too sacred for facetiousness. A mother-in-law in the house is like a Socialist at a Free thought meeting; the unwanted doing all the talking; the storm center of the domestic typhoon; the vortex of conjugal squalls; a chronic reminder that two was company, three is a crowd. The mother-in-law is the only thing that with source evolution. Cause that affect even the Westminster Confession of Faith, do "pass her by as doth the life wind, which she regards not." As she was in Juvenal's time, she is now. She is wedded in the beginning, she is and ever will be; world without end. Yesterday, today and forever! Of course there are exceptions to all rules. But in some rules, the exceptions are powerful source. So when your wife says: "Wouldn't it be nice, to have Ma pay us a month's visit?" Say "No!" "Month," in mother-in-law chronology, means "eternity" in son-in-law vernacular. When the old lady is moored bow-and-stern in your home, it's too late to kick. The efficacy of prayer is limited; the age of miracles, past.

Marriage should be the guarantee of the home; the sheet anchor of common decency. But legal haphazard conjunction is no better than free communion. Promiscuous breeding visits the sins of the parents on both children and community. Many a marriage certificate is a letter of marque to generate lunatics, a carte blanche to glit the penitentiary. Religion can't sanctify a foolish marriage. It can't sanctify a mistake. Methodists, for a century, have been trying to sanctify camp meetings. Now, who sees a Methodist church without thinking of a camp meeting? Mystery is the source of prudery, the source of ignorance. What kind of a daughter do you expect from a mother whose legs have atrophied into "limbs"? Should a girl's physical knowledge be inverse to her modesty? Hasn't she the right to know her body, that any other engineer has to know his engine? Is discussing body worse than discussing mind? Innocence has too long been the proof of innocence. We seem to think that takes a dunce to be decent. The average young woman needs nothing so much as an introduction to herself. Of course preachers oppose such information. But those who breed Gods by crossing virgins with ghosts, are poor authorities on ordinary procreation. As I'm in wedlock, I'll state it. It may be superfluous hereafter. It seems to be of a Kidder's essentials here. I'm losing no sleep over my soul. I've beenqueathed that to Jehovah and I want Nick, share and share alike. I want my own estate. We have had a few in the Presbyterian church, some years ago. Up-to-date, there has been no discord over that paw. How sweet it is for brethren in unity to dwell!

I hear Mormon mothers and children are healthier than ours. Mr. Young left forty Mrs. Youngs, and a venty odd Youngsters; one child and a fraction by each wife. I'm reckoning, of course, from official returns. Isn't one child and a fraction by one wife, more humane than ten children by one wife? The majority of wives are terribly abused. At least, making one woman stock a village doesn't impress as marked consideration. A woman marries, graduates in arithmetical progression and wonders how she would like to bear a child every two years for twenty years, then go to hell for doubting the Immaculate Conception? Two children are sufficient for any woman. Fever means a split child; more, a split mother. Children, like teeth, cause trouble before they come, after they come, after they go. Mrs. Blank, of my physical culture class, said: "I have nine children. But a baby is an instant when ever God sends it." That's what husbands call "domesticity," preachers and pious old maids "resignation." It strikes me that that sister needs mental culture more than physical culture. When woman ceases to be a foot, she ceases to be a multiplication table. Few Californians have large families. We don't stay married long enough. Marriage is more or less of a monotony, this side of Rockies. Ten per cent of us are divorced; fifteen going to be; seventy want to be.

I believe in divorce. I believe in anything that can be twisted into a proclamation of emancipation. Divorce may be more sacred than marriage; undogmatic, better than "joining"; accessible, preferable to union. Divorce is relief in reserve; the bow of promise brightening the cloud of misery; from home! Look round! Above all, go where the women will have a chance to compare notes and say "Why he told me the same thing!" Find your wife at as great a distance as possible. Then keep her where you found her daughter.

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The newest gift of liberty to the oldest form of slavery. Agree, before we demand to turn each other loose on demand. Marriage should be: "Two souls, with but a single thought; two hearts that beat as one." When one soul begins to extend its mental scope, or one heart varies the rhythm of its interbeat, it's time, QUIT! Divorce is rare in the South. While the Southern wife has no more grounds for it than has the Northern wife, she seems to have more. The Northern husband can hide his tricks. But the Southern husband, who disfigures his complexion. To test male morality give it a dark background. My sister, don't look for a vestal in pants. If he be half way decent, take him and call him a bargain. If he keep so, freeze to him and call him a miracle.

"Love in a cottage" is life in a poor house. Don't marry for the honor of being your husband's cook. Don't let Cupid inveigle you into a kitchen. Don't hitch up for the glory of starvation to death in cabot. Don't blush for your celibacy. Queen Elizabeth was an old maid. Man proposed to: Elvira Miller, a stereotyped ditto, with no takers. Kate Austin would be a blossom of parental virgility, but for her irrepressibility. Man proposed and Catherine was disposed. Don't vacate your "virgin thorn" for some fourth rate conservatory. A "rose distilled," may not be attar of rose. But, what ever you be, don't be a bride of Christ. The heavenly Army, man, for its irrepressibility. Man proposed and Catherine was disposed. Don't vacate your "virgin thorn" for some fourth rate conservatory. A "rose distilled," may not be attar of rose. But, what ever you be, don't be a bride of Christ. The heavenly Army, man, for its irrepressibility. Man proposed and Catherine was disposed. 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## THE TRUTH SEEKER AND THE BLADE COMPARED

The Truth Seeker and the Blade of September second and third respectively came to me at the same time. I have complained lately that the T. S. was having a bad influence, morally, by printing articles in favor of free love and anarchy, and the last two issues of it have been free from this and the T. S. of September 2nd, is a perfectly moral paper that any moralist can hand to any one.

It does not yet as openly espouse the cause of virtue and reprobated vice as I would like to see it do, and hope that soon it will do, but there is nothing immoral in it if I ignore one or two little spots to anarchy thrown in by correspondents, that are hardly worthy of consideration.

These are now the only two weekly infidel papers published in America. The free-lovers and the anarchists, Christian and infidel combined, have lately made a great effort to capture the T. S., but the plain announcement of that paper it had found that the infidels (it calls them "Free thinkers") of America were opposed to free love and anarchy together with the Blade's incessant opposition to them, now settles it, for a while at least, that the two have wasted their energies in trying to capture infidelity. No other American infidel publication had ever sanctioned either free love or anarchy, though none of them had been sufficiently pronounced against the two: so that we may conclude, from this on the part of a man who sympathizes with either free love or anarchy is not a representative infidel. As long as the T. S. refrains from any advocacy of immorality, as it is now doing, I will be its friend, but will again be its enemy if it again teaches immorality.

And now I am going to draw some contracts between the T. S. and the Blade.

I calculate that the T. S. of that issue printed 25126 words of reading matter, but I would guess that of those words were about matters that could be read to greater advantage, and more fully in an ordinary newspaper. For 65 cents a year, I will send to any patron of the Blade the New York World, three times a week, having in it all the important news of the world, so that I regard it as simply a waste to put into an infidel paper such things as may be found much cheaper in the ordinary press.

In the corresponding issue of the Blade there were, I estimated, 18390 words, so that I think that of the reading matter that is desirable in an infidel paper, the T. S. had only about 4000 words more than the Blade has, and there is scarcely a line in the Blade that is not perfectly fitted for an infidel paper, that is edited in the interest of good morals. So far as the quality of the matter printed in the two papers is concerned I think the Blade is the better, and Editor MacDonald probably thinks that of the T. S. is the better.

When these comes to the price of the two there is a broad difference. The Blade can be gotten for \$1.00 for a single number, or for 50 cents in clubs of 5 or more, and for 2 cents a single copy mailed to any address, or 1 cent a copy in packages of 5 or over, to one address. The T. S. is \$2.00 a year for a single copy, no club rates, and 7 cents for a single copy, and yet, even at these rates, I send to the T. S. show that it is begging money and that on that week \$37 have been given to it, nearly all given to it, two men giving \$10 each.

I do not ask anybody to give to the Blade, and greatly prefer that all money coming to it should be for papers, at the rates I have mentioned.

Besides this the T. S. has been published 12 years longer than the Blade has, and has been published in the North where there are more infidels than in the South and its editor has never been fined or imprisoned as I have been and when it is known that none of the money that comes to it is for me, but all goes to the Blade's printer, a man who depends on his work for his living, and my condition is such that I cannot help him, don't it seem to you all that you ought to make more exertion and more sacrifice to help this paper than you do?

It seems to me that the Blade is a prettier paper than the T. S. is, and is in easier shape to read, and better shape to send off to a friend.

Even the Christian liquor "Harpoon" man complimented the appearance of the paper, lately, when he was abusing me, with a large and varied assortment of vituperation.

I do not expect people to send \$10 at a time as gifts to the Blade and do not ask it, but it does seem to me

that I, personally know many of its friends who could afford to be much more generous to this paper than they are.

I do not believe that in the whole United States there is a single editor who is loved by as many patrons as I am.

I do not believe that any of these political or religious editors are really loved by their readers.

There are of course, thousands of people who profess to love those editors, but they only do it for policy and knowing that such editors publish their papers for money.

When a man or woman professes to love me, it is certainly genuine, for so far from there being in it, any profit to them it is a business disadvantage to them, and you will not see in any paper in the world such expressions of love for the editor as you see in the Blade, and Mr. Hughes, though much younger than I am, is but little, if any, more in the eyes of the readers of the Blade. Of course my prejudices are in favor of my own paper, but when I have tried to make all allowance for this it seems to me that in no other infidel paper do I find things so fresh and new and varied and up-to-date as I see in the Blade, and there is rarely an issue of the Blade that there is not some contention for some good morals that parents might recommend to their children.

Nothing indelicate or immoral can get into this paper, if I were doing all this myself, what I am saying would sound like vanity in me, but any body can see from any copy of my paper that I am by no means the largest part of my own paper, and I want to make it more and more the friend of morals and the enemy of vice until any good man or woman regardless of religious opinion will love to read it.

Manchester, Kansas, Aug. 23, 1905.  
Mr. C. C. Moore.

Dear Friend—Enclosed please find \$3.00—\$2.00 to set my tab ahead to November 1906, and \$1.00 for "Dog Pencil." Don't you think that the of those words were about matters that could be read to greater advantage, and more fully in an ordinary newspaper. For 65 cents a year, I will send to any patron of the Blade the New York World, three times a week, having in it all the important news of the world, so that I regard it as simply a waste to put into an infidel paper such things as may be found much cheaper in the ordinary press.

In the corresponding issue of the Blade there were, I estimated, 18390 words, so that I think that of the reading matter that is desirable in an infidel paper, the T. S. had only about 4000 words more than the Blade has, and there is scarcely a line in the Blade that is not perfectly fitted for an infidel paper, that is edited in the interest of good morals. So far as the quality of the matter printed in the two papers is concerned I think the Blade is the better, and Editor MacDonald probably thinks that of the T. S. is the better.

Orangeville, Aug. 23, 1905.  
Mr. Chas. C. Moore.

Dear Sir—I see by my tab that my subscription to the Blade is out, perhaps a week or two more. I therefore enclose another dollar to set me ahead to August E. M. 1906. I would have sent it sooner, but I can't tell you how hard it is to get a dollar more than I must have for bread. My tax must be paid, and I don't know how I will get coal for next winter, I am almost 75 years old, don't get a pension, as many of my neighbors do, can't do any hard work as I used to, so I have only a small income from a few ten-cent jobs, but I must have the Blade if I must do without something else—  
M. S. HAYTHURST.

Orangeville, Pa.  
Gray, I. T. Sept. 3, 1905.  
Mr. C. C. Moore.

Dear Sir—I subscribed for and read several papers and may again, and I honestly think your ideas on being good, and doing good to others, that your voice in the Blade, are calculated to do more good than any man I have ever read after. I shall ever remember the pleasure and profit of your visit to my home while you were in this country. I have never met any one that so impressed me as you did, and my wife and children show with me the same opinion. I have many times said that life was worth living to be with you, often I hope to be able to meet you again, and assure you that you have caused me to be more than convinced of the fact that the only and best position to take is to do right simply because it is right. With kind regards to you and yours, I am respectfully,  
—W. C. SAPPINON.

Silver Valley, Texas, 1905.  
Editor Blue Grass Blade.

As there is being considerable complaint made by the editors of some Free Thought papers, because the scanty support being extended such publication, I wish to say that this seeming indifference of Free Thinkers is due more to cowardice than anything else. It is not because they are too stingy, poor or indifferent, it is the

fear of ostracism and the fanatical fury of their wives. It is just as natural for a woman to be in love with some supernatural hero, as it is for her to have the last word in an argument. I think I would be perfectly safe in saying that there is not more than one-fifth part of Free Thinkers that ever read a Free Thought publication of any kind and not more than one in ten that are regular subscribers to a F. T. paper. I have about ten near neighbors who are unbelievers, and who do not only not take a Free Thought paper, but cannot be induced to take a book or a paper of that kind on their premises. They are afraid of their wives. The Sky Pilot and the women are a power in the land "and don't you forget"—If they were permitted to have their way the people of this world would soon be sunk to their eyes in the mire of religious rot, and for my part, I would sooner be in hell than to live here under such conditions. While I am far from being an enemy of the fair sex, I would like very much to see the color of the hair of one of them that could prevent me reading anything I like. My advice to my brother Liberals, is to subscribe for all the infidel papers you want, and let the old women rear and be it—... That's the way I am doing now and the way I have been doing the past twenty-five years and I am not baldheaded either. If I am ostracized by any one, I am sure I do not know it. My Christian friends all know that I am "straight goods," and that intellectually and morally, I am the equal of the very best of them.

One thing I greatly fear is that a large majority of Free Thinkers do not fully comprehend the vast importance to the world of the issue pending between reason and religion, between common sense and non-sense, intelligence and ignorance, scientific philosophy and the spouting of Sky Pilots. "Loud Thunder! Loud Thunder! Stage Thunder! Pulpit Thunder! Thunder and Lightning! Thunder and Blazes! Thunder and Damnation!! 'Caramba! Erin Go Braugh! Holy—Ho—ly—Ho—Ho—ly—Who said Rats?" Fraternally,  
E. J. BUCK.

SMALL FAMILIES.  
Mancie, Ind., Sept. 1, 1905.  
Editor Blue Grass Blade:  
The moral man and the moral woman will do everything in their power to lessen the awful evils of poverty in the world, and as large families is the chief cause of poverty, the grades and the schools should teach a large portion of mankind, it becomes the duty of every good man and every good woman to use every legitimate influence that is possible, to discourage the procreation of large families of children.

Not only the blighting effects of poverty, but the trouble scourge of alcoholic intemperance and drunkenness are easily and directly traceable to the hopelessly helpless large families that are brought into the world by thoughtless and ignorant parents, and as all good men and all good women seek to overthrow the alcohol traffic and the drink evil, it becomes their imperative duty to preach the gospel of small families, until every child that is born into the world shall have room and opportunity for development. It is perfectly safe to say that at least one-half the men and women now living should never have been born, because fully this per cent. are hopelessly helpless, and it is certainly the duty of all good men and all good women to prevent, if possible, the further increase of miserable human beings, and this can only be accomplished by encouraging the fathers, and the mothers to rear very small families. A large volume might be written on the vital importance of limiting the size of every family of children in the world, but every sane person who reads these lines will need no further proof of its importance than the mere statement of the undeniable fact that it would in a very large measure rid the world of poverty and drunkenness and crime.

It certainly requires no argument to convince a rational person that every human being has the right to be born with a star of hope in the future.  
DR. T. J. BOWLER.

Lemoore, California, Aug. 20, 1905.  
Blue Grass Blade.

Enclosed find \$1.00 for the Blade the coming year. I am now in my 81st year, but am entirely too young to be without the light from this brilliant star of progress; this grand aid to civilization.  
Friend Moore, I can realize to some extent the strenuous effort and almost superhuman exertion it requires to keep this light alive, and shine. But Christian idolatry, heathenism and ignorance demand it—demand this harbingers of civilization, and this demand keeps it alive. We, to a certain extent, breathe the air of religious freedom, which evolution has brought us, but still we are but a short step in advance of barbarism; scarcely enter-

ed the portals of civilization. The paraphernalia of cruel devastating wars is all around us. The dense clouds of Christian idolatry, superstition and ignorance are everywhere. Selfish, relentless greed and cold, heartless inhuman avarice, like a dense fog, envelop us, beside countless lesser social evils.

All of these demand the moralizing influence of the Blade, and it cannot be dispensed with.

Although the Blade is not a financial success to say it is building an everlasting monument to your memory, for good.—B. HAMLIN.

Beville, Texas, Aug. 27, 1905.  
Brother Hughes.

Enclosed find \$2.00—one for subscription and one for Dr. Wilson's Rome book.

The Blade is the best paper with which I am acquainted. I am delighted with it and have been a subscriber for a long time. It has helped me to be a good man, but I cannot be as good as I want to be because my surroundings are not good.

When a man is poor and has a large family to support and educate by the word from the door, I cannot see how he is going to be happy, but I agree with friend Moore that happiness is all there is in life worth living for.

We must have food and clothing and houses, and other ordinary comforts of life to be happy.

But when I see good, honest, hard-working men and women, like the farmers in this country, working for 12 or 13 months a year, with drouth, boll weevil, washouts and many other things and barely get out even at the end of the year, and see big fat fellows sitting in the shade in some fine office and doing no work at all, and getting many times as much money as farmers do, I think there is some big injustice somewhere.

My friend is dishonored, and the harder the work, the less one gets for doing it.

We have got to have some change before we can have any appreciable happiness. I am a carpenter 57 years old, and have a good and loving wife and seven good and loving children. I am like you, Brother Moore; I have done the best I could. I made honesty my religion in early life and I expect to live by it and die by it. I believe Brother Moore, if you would write that little that you have spoken of, it would be the greatest gift of your life. I believe that you are about the only man who could do the work right. You would give us a good, clean book, and it would do more to establish fame for you in years to come than anything you could do, not excepting your going to the penitentiary in Columbus.

If you ever print such a Bible you can count one me for five or more copies.—E. H. MICHOT.

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